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## CHRISTIAN HERALD.

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### MISSIONARY INTELLIGENCE.

At Surry Chapel, (near London,) on Monday evening, Sept. 30, 1816, nine Missionaries were set apart to their important work, viz. Messrs. John Taylor, James Kitchingman, Evan Evans, John Brownlee, and Robert Moffet. These five brethren are designed to strengthen the various stations in Africa, which are continually increasing in number. Mr. Taylor and Mr. Evans had been previously ordained, the former at Chichester, the latter at Bala.

The following are intended for the South Sea Islands, to strengthen the hands of our worthy brethren there, who are almost overwhelmed with the labours of their station, viz. Messrs. David Darling, George Platt, Robert Bourne, and John Williams.

All the brethren are acquainted with agricultural or mechanical arts and will be able to promote the civilization of the natives in Africa, and Otaheite, while they diffuse among them the invaluable knowledge of the Gospel.

Mr. Rayson, of Wakefield, commenced the service by prayer; Mr. Leifchild, of Kensington, delivered an appropriate discourse, of an introductory nature, and proposed to each of the Missionaries suitable questions, which were answered in a very satisfactory manner. The numerous audience appeared to be deeply affected, when nine young men publicly declared what God had done for their souls, their belief of the great doctrines of the Scripture, and their devotedness to the cause of Christ among the heathen. A Bible was then put into the hand of each, by Mr. Burder and Mr. James, in the name of the Society; Dr. Waugh offered up to God the united petitions of the great congregation in behalf of the Missionaries and their wives, who were present; after which, Dr. Winter and Mr. Campbell addressed the Missionaries in an affectionate and impressive manner.

The brethren destined to Africa, have just embarked at Gravesend in the *ALACRITY*, for the Cape of Good Hope.

The Missionaries for Otaheite, were expected to embark at the close of October in the *Harriet*.

*Evan. Mag*

## MISSION TO THE CAFFRES.

(Concluded from page 313.)

5th. We arrived at the kraal where Geika was. We asked him if he had received any information of our arrival. He said not officially ; and at which he was surprized. I told him that Jankanna (Dr. Vanderkemp) had always prayed, and used his endeavours to introduce the Gospel to his country ;—that, after his death, I also had used my endeavours, and now had obtained permission ;—that I had first been to Congo's, then to Makanna's ; but that we should have come directly to him, had we not heard that he was expected at the last mentioned place ; for that reason we had gone to Tzatzoo ; but on our return, hearing he could not come so soon as intended, we had hastened to visit him ;—that Slambi had been with us. He desired very earnestly to know what the other chiefs had said. We told him that they had expressed their joy at our arrival ; but had said nothing positively as to a place for the residence of the Missionary ; that we had looked at two places ; but that we did not know where he would wish the Missionary to reside. He desired to know what each chief, in particular, had said ; which we told him. He then wished to know what was *our* intention, whether to reside at his place, or with the other chiefs. We answered, that we could not decide till we should know his mind. He said that the chiefs had given him no information upon the subject ; that he was a child ; he did not know how to act. If the Missionaries lived near him, he would make them his counsellors in every thing ; but that we must say where Brother Williams wished to remain. It was then left to Brother Williams and Jan Tzatzoo to determine, who begged that they might be allowed time till to-morrow.

We then begged that the Caffres might be informed that to-morrow there would be preaching ; and messengers were sent off in all directions. When he was going away, he said that his joy at our arrival was so great, that he could cry out aloud. Had conversation with three Caffres, who had come two days journey after us. One of them seemed sickly, but said his sickness was in his heart ; that this had began a year ago, when, at a certain time his sins were revealed to him ; that he did not know what it was, and tried to drive away the convictions ; went to a feast, and when standing up to dance, a fire was presented before him ; that he fell, and had been almost dead ; that a glorious person had been presented to him ; so glittering, that his eyes were dim at beholding him ; that it was told him that this person could help him. He said that the Caffres could not understand him, but supposed him to be bewitched ; that he felt now that we were the people he had been looking for.

4th. It rained hard ; and we feared that we should not have many people present. Geika came to breakfast with us. He said

that he thought much of Jankanna ; that he loved him much ; that he could always be free with him ; and that, even if he sat close to him with his bedaubed skins, he had never said, " Get away with your nasty kaross." He said he wished to know what Mr. Williams intended to do. We still desired to know what was his own wish. He would give no direct answer ; but again asked what was our intention. Having previously weighed the matter, we told him that Mr. Williams had no objection to come and reside with him, if it was his wish, and if a proper place could be found. He then answered, that *the whole country was before us where to choose*. We mentioned Cat River as a place that had been proposed ; and that we should examine it on our return. We asked whether other Caffres would be permitted to come to Brother Williams. He said, that *the word of God must be free for every one*. We asked if he had any objection to a Missionary being sent to the other chiefs. He said, None ; for they needed the word just as much as he did.

He said he was delighted that the house of God was coming to him, and that he should send word to Hinza ; and if he came, he would accompany him to the station, and say, " There is the house I informed you of."

We had much conversation with him ; and he was astonished to learn that he might pray to God in his own language ; and was surprized that no person had ever told him so ; for he had always heard Jakanna pray, but it was in Dutch ; and he supposed it would be necessary to acquire the Dutch language before any one could pray.

The congregation being assembled, we went out. Geika and his chief men placed themselves together, according to rank, at our left. The women were afraid, according to their custom, to come into the presence of the chiefs ; but asked leave to go into our tent, where they shut themselves in, viz. the wives of the chiefs ; but the other women sat behind the men. Jan preached with great boldness ; and perhaps never was a more attentive congregation ; and when he had finished, every one retired to the bushes to pray, even Geika, who was absent for a considerable time. After their return they seemed astonished ; and the whole afternoon were divided into little companies with our people, who, with tears, acquainted them with the way of salvation. Geika remained with us till evening service was over. In conversation, he compared his sins to the stars, to which he pointed, and said, As impossible as it is to tell the stars, so impossible is it to tell my sins. He said that he was ashamed of himself before us, and especially before Jan Tzatzoo, whom, he said, he might consider as his own child, but now looked on him as his father ; that he had neglected the word that Jankanna had made known to him ; but now God had visited him again, and had not suffered him to die in ignorance ;—that we must not be tired of him ;—that he had at.

ways fixed his heart on his wives, and on his cattle; but now he saw that all, without Taay, was nothing.

5th. Early in the morning we had a prayer-meeting, when many Caffres were present; afterwards we entered again into conversation.

Jan preached again to a number of Caffres. After service, the chief, Botma, said to me, "You must not be tired of us because we are perverse, but often visit us. Jankanna is dead, and you are instead of him." I asked if he could understand the word. He said, "With my ears I understand it; but it must go into my heart." Geika was very zealous in exhorting; and, among other things, said to the chiefs, that if the Lord would give him a little more strength, he would resign his wives, cattle, &c. and give himself wholly to Christ; that he should wish the Caffres to follow him; but if not, he would leave them and cleave to us, God's people, at Cape Town, and in England, as his friends. He also begged that his thanks might be given to the Governor, and to the King of England, for having granted permission to the Missionaries to his country.

About nine o'clock at night all our people assembled, and marched up towards Geika's kraal, singing hymns, and now and then praying. Geika, his wives, captains, counsellors, and people, came out and joined them for about an hour; and when he left off, all the Caffres went to pray. We heard them praying for new hearts. We spoke with several Caffres who had known and been familiar with Dr. Vanderkemp, especially his old friend Ganja and his son; the last I met at the kraal of Slambi, about ten years ago, and who then expressed his high regard for our brother.

6th. Early we made ready to depart. Geika was early with us. After singing a hymn, and praying, we departed. We received three guides, one of whom was to return as soon as we had fixed on a place. The brother-in-law of Geika, and the son of Ganja, begged a spelling-book, having still retained the Alphabet, which they learned from Dr. Vanderkemp. We were followed by many; all of whom seemed to express their longing for the return of Brother Williams and Jan. On parting, I said *Wenna tandaza o Taay*, (You must supplicate Christ). They answered, *Eewe mina tandaza*, (Yes, I shall supplicate).

We travelled on to Cat River; but saw no probability of leading out the water, the banks being so high, otherwise the situation is delightful. We had to cut the trees down in the river, that the waggons might cross. We spanned out near a kraal, where we got abundance of milk; and one of our guides pointing out where the water of the river could be led out, we rode on, and found a place near where he had mentioned, and where large plains could be laid under water with a little labour; and here we resolved, with God's will, the first station should be. Very near are large forests of fine timber, which forages cannot be exhausted, and ex-



cellent stone for building. We were obliged to span out early that evening, on account of the oxen being tired, and on account of rain. We were not far from a Caffre kraal; the Caffres of which were making a great noise the whole night; we thought dancing.

7th. One of our people went early to fetch the oxen, but came back in great haste, saying he had seen a lion. Several men went off and found the oxen, but did not see the lion, only his track. One of the guides went away to the kraal to get milk, and we hasted on our road; and descending the mountain not far from the kraal, a fog cleared away, and we saw about 30 elephants, going gently from the kraal; and we then concluded that the noise of the Caffres in the night had been to drive away these formidable creatures.

We came down to the Curumoo River, which had likewise been recommended as suitable for a station; but there being no running water, it was given up.

We spanned out at a place where there were many lions and elephants; but were protected through the night.

8th. Spanned in early; but, like yesterday, had a very unbeaten and rugged road. Going up a hill, we fell in with another elephant. Our people surrounded him, and gave him five balls; but he did not fall. One of our Caffre guides was a little man, probably of Bushman extraction: he shewed himself very dexterous. Seeing our people rather timid, and, like David, with a stone against Goliath, he ran and attacked this huge animal with his assagays; one of which went in the depth of a foot; the other broke against the shoulder-blade. The elephant, however, escaped, but was expected to die that evening; and the two guides resolved to follow in the tract of the blood, and take out the teeth. I asked the little hero on whom he depended on such occasions? He said not on himself, but on God.

On approaching the Fish River, we were welcomed by a party of the Cape regiment, with their wives, singing hymns, and some weeping for joy. On spanning out, the waggons were surrounded by the people. There were several who had been baptized at Bethelsdorp,—all were very lively.

9th. Brother Williams being anxious to get home, left us in the morning on horseback for Bethelsdorp; and we proceeded, and arrived at Graham's Town in the evening at sun-set. The deputy Landrost and officers, seemed surprised and pleased at our apparent success, as they had not only doubted of it, but likewise of the safety of our lives.

On the evening of the 11th I arrived at Theopolis; and was sorry to find Mrs. Barker so indisposed, that Brother Barker could find no liberty to proceed to Lattakoo. Brother Ulbricht, although very weak, was much better than he had been.

13th. I left Theopolis early, by the new road, supplied with fresh oxen, and rode to the first military post; and before day-

light we proceeded, and arrived in the night at Sunday's River, where we found our cattle from Bethelsdorp. We arrived at Bethelsdorp about one in the morning.

17th. We waited on the Landrost, Col. Cuyler, who was much delighted at our relation, and offered every assistance, &c.

The Mission to the Caffres has at present several advantages, which it never had before :—1st, Their conquest by the English has had a good effect ;—2dly, The preaching of Makanna, although very defective, and, in some things, inconsistent, has had a wonderful effect, and prepared the minds of the Caffres ;—3dly, The assistance of our young chief Tzatzoo, and several pious and zealous Hottentots from Bethelsdorp, understanding the Caffre language, one of whom is a smith ;—4thly, On the part of Government. The Caffres having refused to assist the Boors in the late rebellion, Government is anxious to take the advantage of this instance of good-will, and is ready to give every assistance ; and has even offered to send a cargo of different articles for bartering.

We were much disappointed with Caffraria, in consequence of the reports that were generally given of its fertility. Except on the mountains behind Geika's residence, there is little timber in the country. The grass, in many places, is scarce ; and where it is rather plentiful, on the west side of the Keiskamma River, it is very sour. There is in general a scanty supply of water. The Somerset, Keiskamma, Chumie, and Cat Rivers, are the only streams of any importance. Those who reside on the borders of these rivers are well supplied ; but the rest of the Caffres must be dependent on rains to fill their ponds or little lakes. The Somerset and Cat Rivers may be led out with effect ; but the Keiskamma and Chumie have high banks, and the ground on the banks of the first very hilly. We were astonished to see so few cattle in Caffraria, and were at a loss to know how a large kraal could subsist ; and considering their customs and manner of living, we did not much wonder at their propensity to stealing. They are accustomed to live on animal food ; and it would be impossible they could subsist long on their own. Their game they seem to have destroyed. We did not see one elk ; a very few spring-bucks, a few other small ones, such as *duikers* ; perhaps sixty in the whole, in Caffraria ; and a few hartebeests. We supposed that one object of getting cattle from the colony is for the sake of the skins, for carosses, as many of the Caffres were badly off, and others had them of sheep-skins, which formerly they would not wear. If growing corn and wearing clothes can be introduced, the temptation to stealing may be done away. We took an occasion of telling Geika, that he knew in what a state the Hottentots were before Jankanna and myself joined them, having then had nothing ; but now they have waggons, oxen, cattle, horses, &c. in abundance, without stealing.

The climate of Caffraria, or the manner of living of the Caffres,

must be very healthy. We saw only one sick person in the whole country. We saw one dwarf; but scarcely another deformed person in all our journey.

Makanna may be very useful or very injurious: it is doubtful whether he is a changed man or not; he seems to have been a peculiar person from a child.—When a boy, he was among the farmers, and speaks a little Dutch. It is evident that he has learned much of what he knows from Mr. Vanderlingen; and seems to have a good memory. He is a stout handsome man, and commands respect: he makes the Caffres believe he is a very great man; and seems under the temptation to be pleased that the Caffres think there is something miraculous in his doings. Hoping, however, for the best, and praying that the Gospel may strike deep-rooted in that country,

I remain your ready servant in the Gospel,

J. READ.

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DOMESTIC.

*Visiting Society.*

Among the numerous benevolent Societies, there is one that has been some time in existence that has remained entirely unobserved. It is a *Visiting Society* established by a number of the members of Mr. Patterson's church, in Philadelphia. The object of this Society is to visit the poor, distribute Tracts, invite them and their children to the schools; in fine, to carry the Gospel to their houses. Many careless persons have been thus brought to attend a place of worship, and numbers reclaimed. They meet often and relate the success that has attended their labours, which stimulates them to great exertions.—*Rel. Rem.*

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*School for Soldier's Children.*

The Rev. Mr. Booge, Chaplain in the army of the U. S. has voluntarily opened a school at Platsburg, for the gratuitous education of soldier's children at that station. His school now contains 42 pupils, who have made considerable progress, but most of whom when he commenced, did not know their letters; and but for him might have grown up in extreme ignorance. He proposes to Congress that the keeping of such schools, should be made a part of the duty of chaplains.

There are 861 scholars at the Public Schools in Providence.

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*Effects of Drunkenness.*

In Baltimore, on the 17th inst. about 10 or 11 o'clock at night, five men having staid in a tavern till they were much intoxicated, stumbled into the bason or dock, when three of them were drowned. One of them had a wife and children.

## JUVENILE DEPARTMENT.

*Obituary of Peter V——, of Somerville, New-Jersey.*

“Happy the child whose youthful years  
Receive instruction well;  
Who hates the sinner's path, and fears  
The road that leads to hell.”

“Why should I say 'tis yet too soon  
To seek for heaven, or think of death,  
A flower may fade before 'tis noon,  
And I this day may lose my breath.”

At the close of the last year the subject of this Memoir was in the enjoyment of blooming health. On the third day of the present year he was numbered with the silent dead, at the age of eleven years and 21 days.

His mother, in a letter to her sister, written shortly after the event, gives the following account of it.

“*Raritan, Jan. 14, 1817.*

“MY DEAR SISTER,

“The Lord has smitten us very sorely in taking from us our only son. We viewed him as given to us for a support and comfort when the precarious state of health of his father made us look on the latter as an uncertain prop: but the Lord, whose ways are not as our ways, nor his thoughts as our thoughts, has seen fit to dry up this pleasant stream, that we may depend entirely on the fountain. We must say with the Psalmist, ‘I was dumb, I opened not my mouth, because thou didst it.’ The cup, though bitter, overflows with mercies. About two months before he was taken sick, I had a very solemn and interesting conversation with him. You know he had been in the habit of daily studying the Bible. Wishing him to commit more to memory, I urged him to join the little Tract Society for learning the Scriptures; he replied, that there were none but girls and small boys in the school who were members. I told him he could set the large boys a good example, that it might be a means of exciting some of them to study more of that precious Book; and if he should be called to leave his father's house, he might find a good store of Scripture knowledge very useful in fortifying him against the temptations and allurements of a vain world; but more especially, he would find the comfort of them when he came to die;—little thinking that he would so soon be called to realize that comfort. At the same time I put into his hands the number of the Christian Herald containing an account of the exercises of Mary D. It affected him very much, and he cried out, ‘O mama, what a beautiful story! If I could die like that little girl, I would not be afraid. I took advantage of his feelings, and urged him to take that little girl for an example. ‘I will, mama,’ he replied; and from that time I had no



occasion to urge him. He tasked himself every day, and generally committed a long chapter accurately every week, besides his other studies. I have mentioned these circumstances by way of encouragement to his little cousins. For the great comfort he enjoyed on his sick bed seemed to be intimately connected with this application. During his sickness, whenever I repeated a passage of Scripture, he had an appropriate one to answer. He appeared to have a clear view of the great plan of Salvation; but could not apply it to himself, till a very short time before his death. I cannot, my dear sister, describe to you my feelings at this time. My mind, which for twenty-four hours had been in an agony, was suddenly relieved, the burden fell off, and my dear son, whom I had viewed summoned at the bar of God not knowing what would be the final sentence, I now viewed as united with the heavenly choristers, singing hallelujahs to Him who loved us, and washed us from our sins in His blood. I could not mourn, but rejoice.—How little did I know myself! Nature often will prevail, and grief comes in like a flood. I then fly to the last scene, when I am compelled to silence, and cry out, ‘My Lord and my God, whom have I in heaven but thee, and there is none upon earth that I desire beside thee.’ He will be better to me than sons and daughters. O my sister, when death comes in our family, how does it bring eternity to our view! May this afflicting dispensation be a means of making us all more faithful to ourselves, and those committed to our care: and may his sisters and cousins be more earnest in that great preparation which will enable them to spend an eternity with him.”

*The father, in a letter giving information of this bereavement, thus writes:*

“The Lord has seen fit to strike precisely where I had not looked for it. I have often thought of my children’s dying, but scarcely ever of Peter’s; his life seemed to be indispensable, and his rugged health perhaps cherished this forgetfulness of his mortality. But the Lord had planned it differently, and by the execution of his plan, has said, “Cease ye from man, whose breath is in his nostrils.”

In addition to the general obligation to exercise patience and resignation, and to the many promises to bring a happy result from afflictions, there were some circumstances attending this dispensation well calculated to inspire submission, nay more, to excite our tearful joy, and our ardent thanks even in the very midst of grief. Oh, Sir, if mercies mingled with afflictions were decisive evidence that afflictions were the chastisements of a Father reconciled in Christ, methinks I could never again doubt that I was a child of God. I know not that I could have asked the Lord for any circumstance to attend the death of my little boy, in which he has not mercifully anticipated my wishes.

On the morning of Saturday the 28th of Dec. he was taken very

ill, and had a very sick day.—The medicine administered had the designed effect, and on the Lord's day he was better—on Monday quite better; towards evening, however, he complained of severe pains. These increased through the night, and towards morning, being exceedingly restless, he exclaimed, "O mama, this pain will take me off, I cannot stand it long." I made a remark on the frailty of life, and asked what he would think if the Lord should call him to die? "O papa, said he, if I was prepared, I think I would not be afraid to die." His sickness proved to be the typhus fever, which from this time rapidly progressed with its deleterious effects. We often spoke to him of death and its consequences, and found that the subject did not alarm or discompose him; he expressed no desire of life, and no fear of death, but frequently a desire to be prepared for it. His mother asked him, on Wednesday morning, whether he had heard his Papa's prayer; "O yes, mama," said he, "how beautifully he prayed for me. O that I could have an interest in the Lord Jesus Christ!" Through the course of that day and the next, I observed to him, My son, the Lord only can be your helper now, Do you pray to him? "O yes, papa," said he, "I pray all the time."—For what do you pray, my son?—"For a new heart," said he. At another time, in answer to the same question, he said, "For an interest in the Lord Jesus Christ." His mother asked him, on his saying he was a sinner, if he could not say with the Publican, God be merciful to me a sinner? "Yes, mama," said he, "I can say it, but this will not do, I must *feel* it too." He more than once expressed his satisfaction that his mama had made him commit so much of the Scriptures to memory; "For," said he, "I can now recollect and think of many passages which give me comfort." On Friday morning, he wished his mother to raise the curtain of the window, that he might once more look out of doors, adding, "I may never have another opportunity." His mother gratified him, and observed, My dear son, if you become an inhabitant of the New Jerusalem, you will not need the light of the sun. "O no," said he, "the Sun of Righteousness shines for ever there," and immediately added this text: "*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the things which God hath prepared for them that love him.*" He soon after this began rapidly to decline, and we gave up our only son as lost to us. About 11 o'clock he seemed to be expiring, and we all stood around his bed to see the last. His mother took a last view of him, and after giving him up to God, she had retired into the adjoining room, unwilling to witness his final struggle;—when, to our astonishment and inexpressible satisfaction, and as if ransomed for a moment from the grave for the express purpose of giving to his parents the best of all consolations in his death, he suddenly revived, and with an eager and impressive look surveyed his weeping friends, and with a strong and solemn voice exclaimed, "Why do you murmur, and why do you mourn? I am not going to hell, I am

going to heaven, God will not send me to hell;—he is my Deliverer—my Saviour—my Refuge—my Rock on which I build—my Hope in life and death.” His dear mother, on hearing he had revived, flew to his bed. “My dear son,” said she, “can you now be sure the Lord is your Saviour?” “Yes, mama,” replied he, “I shall not die, I think my God has told me so—My God has told me so. He is my Shepherd, he will take care of his sheep, and bring them into his fold. ‘The good seed sown in good ground, will spring up and bring forth an hundred fold,’” (referring, as was supposed, to the pains she had taken in teaching him the Scriptures and the Catechism.) In this strain he continued speaking for a time, and then lifting up his eyes to heaven, and in a most solemn voice addressed a continued prayer to God, expressive of the greatest confidence and joy in him as his God and Saviour. After this, for a few minutes, some more conversation ensued:—I observed to him, My dear son, you have often said the prayer, ‘Thy will be done in heaven and earth.’ ‘O yes, papa,’ replied he with a great emphasis, ‘I have, as in heaven so on earth.’ He looked around, and with a remarkable force of voice, repeated that verse, ‘Death, ’tis a melancholy day to them that have no God,’ &c. On which his mama observed, ‘I hope, my dear, when you pass through the valley of the shadow of death, you will fear no evil;’ he immediately caught the passage and repeated the whole verse. His mother brought one of his young acquaintance to his bed, and asked if he knew her: ‘Yes,’ said he, ‘Gertrude, Jesus is the Almighty Father and Prince of Peace, he is my Saviour.’ ‘Ann,’ said he to his sister, ‘will you meet me in heaven where the angels are always singing?’—‘Margaret,’ to another sister, ‘Keep your tears for yourself.’ The time had now arrived when all his hopes were to be realized. He looked around, as if to intimate to each of us individually, a last farewell, and said, ‘Thou art my dear father, thou art my dear mother, thou art my sister, thou art my cousin, thou art my dear, dear uncle\*, and then particularly addressed by name each individual in his view, and even raised up his languid head to see as many as he could. This was the last he spoke. The immortal spirit left its tenement of clay a few minutes afterwards, we trust to visit better friends, and be for ever with the Lord.

The last hour of his life, my dear brother, presented a scene to which neither my tongue nor pen is able to do justice; his voice, his manner, his look, no less than the words he uttered, were unspeakably interesting and impressive, I believe, to all present, peculiarly to us his bereaved parents; who, though we mourn, yet do not mourn as those who have no hope. We miss our son, our only son, we miss him very much; yet we rejoice to indulge the confident hope, that our loss is his gain. He will never return to us:—may the Lord prepare us all to go to him.”

\* Doctor V. who had gained his warm affection by the constant, assiduous, and tender care he had taken of him during his illness.

## THE LATE REV. DR. BACKUS.

Dr. Backus was the son of Jabez Backus, of Norwich, a man of respectability and property, who went to the West-Indies in pursuit of health, in which fruitless attempt, as Dr. Backus since told the writer, he spent a fortune, but returned and died of a consumption, and left his son Azel in charge of his mother, who is now living, a daughter of John Fanning, of Stonington. The estate which he left his son was a handsome farm in Franklin, which a letter now before me, from Dr. Backus, says, "I wisely exchanged for an education in (Yale) College."

Dr. Backus had however a sincere friend in his uncle, the celebrated Rev. Charles Backus, of Somers. He it was, who while he was still at Yale College, won him from infidelity, and while his mind was yet unsettled in his future pursuits, induced him to make a settlement in his family, where he was reared up to the ministry in which he afterwards entered at Bethlem.

A letter now before the writer, contains the following remarks on his early thoughts of religion:

"At the age of 17, I was like very many *young* men, balancing between two opinions—I was then not only theoretically but practically a Deist. Thank God, there was soon a revolution in my mind. Since then, though less than the least of Christians, I glory in the cross of CHRIST! I had rather have an approving God than applauding millions. "The world's dread laugh" may turn a modern philosopher pale, because its applauses are his all; but Christianity presents a boon beyond the reach of the mob, and eternal in the heavens. Twenty-one years study of the Scriptures has not failed continually to increase the evidence of their divinity and strengthen my faith in them. To the Christian religion we owe the civilization, science, and liberty, that make us differ from the Wyandot and Caffarian. Be a Christian, would you relish the charms of nature or art; would you make your mind the storehouse of great and grand ideas; would you be a statesman, a hero, or a *real* philosopher.—Be a Christian, if you wish for domestic happiness and social pleasures. The dry and frozen speculations of cold and frozen infidelity, will wither all generous and noble sentiments and feelings. They are like the prodigal's store of husks; they tend to imbrute us with swine. Pardon then my zeal against the modern Goths, who would lay waste the fabric of the civilized world—who sacrilegiously plunder armour from the arsenal of revelation, to war with God and man. Had not light in Thomas Paine become darkness, he would not stab the breast that gave him suck. He might have been a Cherokee, or the property of a slave holder, had not the gospel been preached to the ancient Britons." *U. S. Gazette*



**REVIVALS OF RELIGION.**

A letter from Westminster, Worcester county, Mass. states that there is a revival of religion in that town; that the work appears to be genuine; that it has been slow and solemn in its progress, and without any appearance of enthusiasm.

A gentleman from Oxford, in the same county, states, that there is an increased attention in that town, in the Rev. Mr. Bachelor's congregation. The meetings are unusually crowded, attentive, and solemn. More than twenty have been recently added to the church.

Considerable additions have also been recently made to the first church in Worcester, and to the church in Ward.

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*Bible and Foreign Mission Society.*

On the 15th inst. a Society was formed in Falmouth, Mass. which is to be auxiliary to the Barnstable Auxiliary Society, and also auxiliary to the American Board of Commissioners for Foreign Missions.

The Ladies of the town of Braintree, Mass. have subscribed thirty dollars, to constitute their Pastor, the Rev. Richard S. Storrs, a Member of the American Bible Society, for life.

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*Education of Heathen Children.*

The Ladies of Baltimore have formed an institution, entitled, "The Baltimore Female Mite Society, for the education of Heathen Children in India." To the object expressed in this title, the funds of the Society are to be "exclusively applied."

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*Education in Virginia.*

The Committee of Schools and Colleges in the Virginia Legislature have made a report, in which they recommend, that the Counties in the State should be divided into Townships, in each of which one or more Schools should be established, and provision be made by law for their support. They recommend, that the State be divided into Districts of a suitable extent, in each of which an Academy should be located and supported by public endowment. To complete the system, they recommend further, that a University be established in some central part of the Commonwealth, to be called the University of Virginia.

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*Philadelphia Female Tract Society.*

The first annual Report of the managers of the Philadelphia Female Tract Society, states, that during the last year they have been enabled to publish 60,000 tracts, consisting of 14 different sorts. And by the account of the Treasurer, it appears that the receipts of the Institution amounted to the sum of \$506 91; which has been expended for the printing and purchasing of Tracts, and for other incidental expenses. — *Religious Remembrancer.*

*Anecdotes, calculated to show the utility of distributing Religious Tracts—from the Appendix to the Report of the Bristol Tract Society.*

A pious tradesman, who resides in a place which was totally destitute of the Gospel, felt much concern for the spiritual welfare of the inhabitants. He prayed earnestly that God would make him an instrument of some good to his fellow mortals. Being recommended to the *Tract Society*, he purchased a considerable number, with a design of distributing them among his ignorant neighbours. Among many characters, his attention was particularly fixed on two or three, whom he considered as the *ringleaders in vice*; to each of them he sent Tracts, which he deemed suited to their condition; nor were his pious endeavours in vain. One man, the *most abandoned* in the place, became a striking monument of divine grace. Like Saul, he exclaimed, "*Lord, what wilt thou have me to do?*" And proved the sincerity of his language by his acts: he gave a piece of ground for the purpose of building a place of worship, and rendered considerable assistance in its erection. The chapel is built, the congregation is numerous, a church is formed, and the man by whose means it was began, is an honourable member of it. Thus, by the means of a *single Tract*, a benighted place, and its vicinity, are likely to be illuminated with the light of truth.

A person lately called at this Society's Depository, and inquired for the Tract entitled "*SERIOUS THOUGHTS ON ETERNITY*;" and after remarking that *much good* was done by the dispersion of those publications, said he particularly prized *that Tract*, for it had *first* led him to discover his sinful state; and added, that as he was going to work on a Saturday, last January, he had dropped it from his pocket, in the Old Park; but that one of his companions while walking in the Park on the following day, whither he usually resorted to *profane the SABBATH*, had picked it up—read it—and was led to see the error of his ways.—He returned home; and a visible alteration has since been apparent in his life and conversation. The owner of the Tract inquired the *cause* of the change; when his companion showed him the Tract, and told him *where*, and *how* he had met with it.—This turned his sorrow into joy, to find that it had been blessed. The owner of the Tract has since gone out into the villages on the Sabbath, where he teaches children, reads this Tract, and occasionally exhorts his hearers to turn unto the Lord.

The Tract entitled "*A WORD TO THE PROFANE*," was given to a female who was known to be much addicted to that vice. It powerfully impressed her mind; in consequence of which, she put it into the hands of her relations, who not only became reformed characters, but gave evidence that their minds were evangelized.

SUNDAY SCHOOLS.

*Extract of a letter to a gentleman in New-York.*

SHEFFIELD, (Eng.) 1816.

"We have had another most interesting anniversary of our Union. Every year, prejudice wears increasingly away, and the union of hearts is more and more effected. Indeed there seems to be but one heart and one wish among us, and that is who shall bring the most glory to our Redeemer's kingdom.

"At our first anniversary there were three thousand children, and four hundred teachers; at the fourth anniversary, which was on Monday last, there were six thousand five hundred children, and fourteen hundred teachers, and we have every prospect of extending our borders the present year.

"We are going to establish branch Unions in all the villages which are about six miles around Sheffield, and we anticipate a great accession of numbers and teachers from this plan. The triumphant car of our beloved Immanuel is rapidly advancing through the nations; we are anxious to follow in his train, and take with us all that are within the range of our influence.

"Since our anniversary has been formed, there has been a Union established at Birmingham, and another at Leed, and a third at Chesterfield. To the two former our union has been very useful, and the Chesterfield school has been formed on our plan.

"Thus we hope that the little leaven will be more and more extended, until it leavens the whole lump.

"We have rejoiced to learn, that you have established a Sunday School Union in New-York. We mentioned this to the Society at our last meeting, and the information was received with great joy. Could the teachers of the Sunday Schools in New-York have been brought to the burying ground at the top of Broad Lane, some few days ago, where four thousand children were arranged in a beautiful hollow square, four deep; the boys without in two rows, and the girls within in the same order; the whole neatly dressed, with joy beaming in every eye, and pleasure in every countenance; while two thousand more were in the Wicker, and seven hundred at Loxley; the whole belonging to the Union, and all singing the praises of God in the open air, to the gratification of thousands of admiring spectators: could they have noticed the interest which all classes of people in the town and country seem to take in the Union; could they have seen Carver-street, and Queen-street Chapels, the largest in the town, thronged with children, every seat containing double rows: could they have heard them lisping the praises of the Redeemer in exact time, and with beautiful harmony: could they have heard the affectionate sermons preached, and witnessed the impressions they have made upon the audience: could they have been present at our meeting for business in the afternoon, and have heard our report for the present year, crowded with important particulars, and the animated speeches then delivered: could they have witnessed that ardor of zeal, that intenseness of love, and that anxiety for the salvation of all: we are sure it would have been to our American brethren, a scene that would have proved stronger than ten thousand arguments of ours, to prove the advantages of Union Sunday Schools."

*An ingenious expedient adopted by a teacher to cure Idleness.*

Having lately met with two instances of sloth, I resolved to show my displeasure in such a way as might afford hopes of a speedy and effectual reformation. I had some time before given directions to my gardener to part off a small piece of ground, and to leave it totally without culture. As a natural consequence it was soon covered with weeds. One day I conducted my boys

thither, and in their presence I singled out the two delinquents, and commanded them to put on a cap which had in its front the following inscription, "Idleness shall cover a man with rags." I then ordered them to walk about among the weeds for one hour in the view of the whole school; this punishment produced the desired effect:—The boys were reclaimed, and are now among the most diligent of my pupils, reaping the reward of their subsequent assiduity; and I have never since had occasion to recur to a similar procedure. The place is named "Sluggard's corner." I have preserved it for the sole benefit of the rising generation; and all that I require will be a certificate from the parent or tutor of any youth, stating the bearer to be an idle boy, which will secure him a place in the Sluggard's corner," until he is reclaimed; and I will venture to express a hope, that even in the most obstinate cases, this will be effected in the space of two or three days.

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*From a late London Paper.*

On reading the works of the Rev. R. Cecil, late minister of St. John's Chapel, Bedford-Row, we met with an interesting piece of poetry, combining strong Christian feeling with powerful imagination; and as the volumes are likely only to fall into particular hands, we cannot forbear the pleasure of extracting most of the verses. Mr. Cecil wrote the verses and gave them to his wife, with a view to divert her sorrow and soothe her mind, on a child, only one month old, being removed at day-break, and whose countenance in death was most heavenly. The following are the verses:

*"Let me go; for the day breaketh."*

Cease here longer to detain me,  
Fondest mother drown'd in wo;  
Now thy kind caresses pain me:  
Morn advances—let me go.

See yon orient streak appearing!  
Harbinger of endless day:  
Hark! a voice the darkness cheering,  
Calls my new-born soul away!

Lately launch'd, a trembling stranger,  
On the world's wild, boist'rous flood,  
Pierc'd with sorrows, toss'd with danger,  
Gladly I return to God.

Now my cries will cease to grieve thee,  
Now my trembling heart find rest:  
Kinder arms than thine receive me,  
Softer pillow than thy breast.

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As through this calm and holy dawning,  
Silent glides my parting breath,  
To an everlasting morning—  
Gently close my eyes in death.  
Blessings endless, richest blessings,  
Pour their streams upon my heart!  
Though no language yet possessing)  
Breathes my spirit ere we part.